40 1961

Psychiatrist Tells Parents

Atlanta Daily World

Mythical Racial Superiority Hurts Children Of Both Races

Atlanta, Ga.

Sat., 3-24-61

A well-known New York City woman psychiastrist states that both Negro and white children are hurt psychologically by the "presence of mythical racial superiority in our society."

Dr. Stella Chess, in an address in New York City for a lecture for the Riverdale Mental Health Association, the Riverdale Committee on Intergroup Relations, and the Parent-Teacher Association of Public School 81 in The Bronx, said the white child, through this myth, develops an unearned sense of superiority, while the Negro, child suffers from a sense of inferiority that is scientifically groundless.

The lecture given by Dr. Chess was one of a series sponsored by the three organizations designed to soften the blow and enlighten those all white areas that will be faced with desegregation of public schools.

Dr. Chess, who is associate professor of psychiatry at New York Medical College, also said that the migration of dark-skinned children to all white schools enables the white child to understand the world around him; since his attitude about other racial groups is largely formed by parental teachings, and other experiences that depict Negroes in roles other than his own peers.

Intellectually it short-changes the white child, Dr. Chess said, and penalizes him emotionally. Later in life this uninformed white child with a sense of racial superiority will find himself bewildered and demoralized as he attempts to earn his own status in life.

Dr. Chess continued by saying that the test of a person is what he brings to a situation, and a sense of racial superiority blinds one to the realities of life, and makes his chances of self-improvement less because he believes that things like ability and intelligence are conferred at the time of birth.

She described prejudice as being similar to other "self-acquired prophecies." Thus the Negro child who is given an inferior education because he is considered inferior, develops into a less knowledgeable child than the white child who has had a good education. This then comes an argument that Negroes are less educatable, she said.

But those white parents who regret the inferior cultural and educational background of Negro children, then use these same feelings to fight desegregation are prejudiced themselves, said Dr. Chess.

Group slates debate on use of race label

The Afro-Am, Baltimore, Md.

Sat. 2-11-61

NEW YORK — On Sunday there will be a debate on the topic: "Resolved, That the Name 'Negro Be Abolished." The debate, sponsored by the Association for the Advancement of Carribbean Education, will be held at Mount Zion Lutheran Church's Parish Hall.

P. 3

Affirming the topic will be Richard B. Moore, author of the book, "The Name Negro, Its Origin, Purpose and Evil Use. On the negative side will be W. A. Domingo, also a writer.

Rounding out the debating teams will be two students at City College of New York, John Adams and Matthew Rae.

Anthropoligists Say Races Are 'Biologically Equal'

The Courier Pittsburgh, Pa. 12-2-61

PHILADELPHIA — The American Anthropological Association accepted a resolution by a vote of 192 to 0 reaffirming its belief that the Negro and white races are equal.

In strongly disputing recent statements that Negroes are mentally and biologically inferior to whites, the association's council stated:

"The American Anthropological Association repudiates statements now appearing in the United States that Negroes are biologically and in innate mental ability inferior to whites and reaffirms the fact that there is no scientifically established evidence to justify exclusion of any race from the rights guaranteed by the Constitution of the United States.

"The basic principles of equality of opportunity and equality before the law are compatible with all that is known about human biology. All races possess the abilities needed to participate fully in the democratic way of life and in modern technological civilization."

IN INTRODUCING the resolution, Prof. Gordon R. Willey of Harvard University said his concern with the issue stemmed from "recent press statements and certain publications on race and racial differences as a basis for social and political action."

The statement followed a recent order by Gov. John Patterson of Alabama for a "scientific study" to prove the Negro inferior.

Professor Willey said the council did not consider the resolution "the only thing we anthropologists can and should do in this matter, but we look upon it as a basic statement of position and a resource which our officers and all of us may draw upon in the future."

40 1961

RACE EQUALITY TERMED 'HOAX'

Noted Psychologist Says Inquiry Suppressed

CHICAGO (UPI)—A noted psychologist said Friday social scientists have perpetrated the "scientific hoax of the century" in obtaining wide acceptance of the belief that all races are potentially equal in ability.

Pro. Henry E. Garrett said the "weight of evidence is in favor of the proposition that racial differences in mental ability (and perhaps also in character) are innate and genetic."

Garrett, former psychology chairman at Columbia university and past president of the American Psychological Association, said most current attempts to investigate possible differences among races are suppressed.

"The story is not finished, and further inquiry is sorely needed," he said.

RIGHT TO INQUIRE

Garrett wrote his views in an article published in "Perspectives in Biology and Medicine," a University of Chicago Press periodical.

D. J. Ingle, editor of the journal and university physiology chairman, said in an accompanying editorial that publication of the essay did not constitute endorsement of Garrett's views.

However, Ingle said, emotionalism was as common among "equalitarians" as among "racists."

"We are concerned here with a question in biology . . .," Ingle said. "This author is among those who hold that we should not set up any rules to stop thinking, debate, and inquiry."

Garrett said that "in many departments of psychology, anthropology and even genetics, the equalitarian dogma has been installed as a major premise not to be questioned."

"Budding young scientists of independent mind jeopardize their careers by challenging the dogma and may be silenced by strong disapproval," he said.

'MISGUIDED SINCERITY'

"The equalitarian dogma, at best, represents a sincere if misguided effort to help the Negro by ignoring or even suppressing evidence of his mental and social immaturity," he said.

"At worst, the equalitarian dogma is the scientific hoax of the century."

Garrett said studies on which he partly based his theories of relative Negroid and Caucasian inborn mental ability reflected research covering 44 years. He stressed that he was not questioning the belief that all men should have equal political and social rights.

Many persons, Garrett said, are confused by the issue of "legal and moral rights and their relation to biological and physical differences." He said recognition of differences between sexes, or ages, or races, does not necessarily lead to prejudice.

"Often the contrary is true," he said. "Recognition of talents of many Negroes for sports and for various forms of entertainment has, if anything, improved the feelings of the white majority toward Negroes generally."

40 1961

Negroes and the Classics

When the doll was finished, he spread tar on it here and there . . . until it was as black as a Guinea negro.

—*Joel Chandler Harris's*
"A French Tar-Baby"

This passage caught the eye of Nancy Jacobs, one of ten Negroes among the 1,700 students at Torrington (Conn.) High School as she leafed through her English textbook last year. The soft-spoken girl was offended by the racial reference, and was disturbed when in the same text she came across Edgar Allan Poe's "The Gold Bug," which uses the word "nigger," and "Sonny's Christening," an affectionate account of Arkansas country life by Ruth Stuart.

The Torrington High School junior (who was the only Negro student using the text at the time) complained to her father Frank Jacobs, a stubby machine worker who is president of the Litchfield County chapter of the NAACP. Jacobs went right to school superintendent John D. Hogan. The book, called "Short Stories for English Courses" and published by Scribner in 1935, "is humiliating to our colored children and makes them hesitant to recite," Jacobs charged. The superintendent explained that the disputed stories aren't assigned as class or home work. Jacobs wasn't satisfied. Last week he went to the Board of Education and asked that it ban the text as "slanderous" to Negroes and "not fitting for a classroom where dignity and justice should be maintained."

Somebody, Somewhere: As the nine board members dutifully began reading the textbook to see if Jacobs has a legitimate case against Poe, Harris, and Stuart, superintendent Hogan remarked: "I just don't know where this sort of thing stops. There are references in all types of literature to national and occupational groups which somebody, somewhere, might take exception to."

Asked whether he thought all folk literature should be censored, Jacobs answered: "No. We don't want to rewrite Edgar Allan Poe, and we don't want to forbid singing 'Old Black Joe'—except in classrooms."

40 1961

GENERAL

DEC.
DR. E. FRANKLIN FRAZIER

Negro Egghead "Do Nothings" Says Noted Negro Sociologist

ATLANTA.—Negro intellectuals are concerned with the superficial aspects of integration and with absorption into the mainstream of American life, with leaving behind their cultural heritage and becoming invisible as soon as possible, E. Franklin Frazier charged at Atlanta University.

The Howard university sociologist and author of "The Black Bourgeoisie" said that even after 250 years, American Negro intellectuals fail to measure up to African intellectuals. They have failed to provide leadership for the new Negro middle class and think very much like whites, even about Negroes.

Negro intellectuals have produced no philosophers who command the respect of the world, he said. "The philosophy implicit in the Negro's folklore is infinitely superior to the opportunistic philosophy of Negro intellectuals who want to save their jobs and enjoy material comforts."

As an evidence of the intellectual sterility of the Negro, Frazier cited the fact that significant studies about the Negro were being written by white scholars while the Negro cut himself off from his cultural heritage and propounded such questions as should Negro artists paint Negroes, should Negro authors write plays and novels about the Negro.

Although the leaders of the non-violent movement have gone to India for philosophical justification of their revolt against discrimination, the dynamics of the movement are to be found in the religious experiences of Negroes, he said.

"When Negroes are forced to flee hostile white mobs, they do not sing Indian hymns, they sing Negro spirituals and the hymns of their fathers which embodied the faith of their fathers in a hostile world."

Frazier said that he couldn't envision assimilation of the Negro in the forseeable future.

"The best evidence of this is the manner in which the centennial of the Civil War is being celebrated. The important fact about the Civil War is the emancipation of the Negro. Yet the nation has ignored and repudiated the central fact. The Negro is left out of the celebration both physically and as a part of the heritage of America," he added.